

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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FANATICISM NOT THE RESULT OF TRUE RELIGION.

I am duly sensible of my own weakness in undertaking to write upon this subject, but my mind having been drawn out to reflect upon matters of this kind, by the blessing of God, I will lay some of my thoughts before the readers of the STAR; hoping to give some encouragement to the Saints, and trusting that strangers who have been unduly prejudiced, may take a more lenient view of the principles of the kingdom of God, for their own sakes. The whole civilized world have joined in the hue-and-cry against the "Mormons," as they are called, using every effort to villify and blacken the character of an innocent people. Fanaticism appears in their catalogue, and holds a prominent place among the outrageous names, so freely bestowed upon the Saints of God. Webster defines fanaticism to be, "Excessive enthusiasm; wild and extravagant notions of religion; religious frenzy." Again, quoting from the writings of Robert Hall, we find that "Fanaticism is such an overwhelming impression of the ideas relating to the future world, as disqualifies for the duties of life." To draw a line of demarcation between fanaticism and true religion, it will be necessary to give

such quotations and examples from sacred history, as may best serve our purpose, and convey to our readers a correct idea of fanaticism. In Ezekiel xxiii, 39, we read, "For, when they had slain their children to their idols, then they came the same day into my sanctuary to profane it." Also, in Ezekiel xvi, 21, "Thou has slain my children, and delivered them, to cause them to pass through the fire for them;" and in Ezekiel xx, 26, 31, "I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate. When ye make your sons to pass through the fire, ye pollute yourselves with all your idols." In Jeremiah xxxii, 35, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and daughters to pass through the fire fire unto Moloch, which I commanded them not." In 2 Kings, xvi, 3, "But he walked in the way of the kings of Israel, yea, and made his sons to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel." In Chronicles xxxiii, 6, "And he caused his child-

ren to pass through the fire, in the valley of the son of Hinnom." When the priests of Baal were met together to offer sacrifice, they (the priests) took a bullock, and dressed it, saying, "O Baal, hear us!" but there was no voice. At noon, Elijah mocked them, and said, "Cry aloud," and they cried aloud, and cut themselves with knives, until the blood gushed out upon them. They prophesied until the evening, but there was neither voice, nor any to answer.

These few quotations serve to show, what fanaticism was in those days. In the great wars that are now convulsing the American nation, each religious sect has its representatives in the North and South, and although professing to worship the same God, and be the great Creator, they close in martial combat, and shed each others blood as freely, as water is poured upon the ground. The religion they profess must be false, and resolves itself into fanaticism; for Jesus says, "By their fruits ye shall know them." It is barely possible that some may refer us to Abraham, when about to offer his son upon the altar, as a parallel case with those in the valley of Hinnom; but this position is untenable, because God had made himself known to Abraham, and he knew that to follow God's counsel, was salvation to himself and household. When fanatics sacrifice their lives, they attain nothing but their own destruction; but if Saints lay their all upon the altar, and are sacrificed by the wicked, it bestows upon them the martyr's crown. The Prophet Joseph, years before his death, had in serious contemplation the practicability of seeking an asylum in the west. His history is familiar to all, how he was treacherously murdered, and the Saints expelled from their beautiful city, Nauvoo. After crossing the Mississippi river, and while pursuing their journey through Iowa, the cold blasts of winter thinned their ranks at every step, and starvation was plainly depicted in the emaciated forms of women and children. The leaders, inspired by the Eternal One, cried, "Courage, brethren, ye are the chosen of God; and as sure as He reigns and governs in yonder

heavens, he will lead you to a place of safety." In the midst of this, which tried men's souls, the United States Government, at the instigation of Thomas Benton, called on them for 500 men. To refuse was to give seeming truth to the words of this lying traitor, that we were aliens to the Government; a compliance would deprive us of the little strength remaining, and place the women and children at the mercy of the savages. Who could see the salvation of Israel then? The men inspired of God, the leaders of the people. God tempered the minds of the red men, that with few exceptions the people were preserved. What perils by field and flood, did not the brave one hundred and forty-three endure, in pioneering the way to the vales of Utah; and yet none fell, but all survived to see the desert blossom as the rose, and the people who had been so mercilessly driven from their homes, rejoicing in the good gifts of a loving Father. What portion of Christendom sympathized with the Saints, when the word went forth, "An army is going to Utah, to wipe out the 'Mormons'!" None. Those in the world who had friends and relatives there, wrote imploring them to forsake their religion, as all cleaving to "Mormonism" were to be destroyed, and when they refused, mourned them as dead. What were the words of the servants of God in this trying hour? "Saints, live your religion, stand still, and see the salvation of the Holy One." Where is the gallant(?) little army that invaded Utah? Their bones are now bleaching in the Southern and Western States. When the Elders bore testimony of the truth to the people of America, then were they called fanatics, and thrust out, and their voices lost amid the general exclamations of sects and parties, "We have a Gospel sufficient for our temporal and spiritual salvation." Their cry, like that of the ancient Ephesians, "Great is the goddess Diana," drowned the warning voice of inspiration. The Latter-day Saints are now located in the peaceful vales of Ephraim, beautiful cities have arisen in the desert places, arts and manufactures flourish, where twenty years ago nought but

the howling of wolves, and the battle cry of the savages, disturbed the solemn stillness. Is this the work of fanatics? The God of heaven, in tones of thunder, answers, "No; they are my chosen people." Peace reigns in Deseret; and compared with scenes

at present enacted on that continent, it is an oasis in the desert, and registers the smile of an approving God. What is the future of this people? An unlimited increase, and, ultimately, possession of the whole earth.

B. Y., JUN.

THE RELIGION OF EVERY DAY LIFE.

BY ELDER GEORGE REYNOLDS.

The Latter-day Saints, who are giving heed to the teachings of the Priesthood of Heaven, are fast learning that all that they do that is *right*, is a part of the Gospel of Jesus Christ, that it is but one of the errors of sectarian religion, to divide the duties of man's life into temporal and spiritual ones, and to teach him that the fulfillment of the obligations of the one class (the spiritual), is infinitely more pleasing to God, than the consideration of the requirements of the other, which, according to the reasoning of their popular schools of theology, relates out to the necessities and wants of the mortal tenement of the eternal and unseen spirit. In their ideas, the body is but a clog, a drawback, an incubus to be cast aside at death, never to be again resumed; and while still retained to be mortified, chastened and opposed with all its affections and feelings, and resigned at the earliest moment, that the "soul" may enter into "glory" as quickly as possible, and be forever separated from those yearnings and desires that, when controlled and rightly used, help to brighten the narrow, darkening pathway that all travel, who in this sphere start out in the chequered journey of life. Such a faith disturbs the entire harmony of man's duties to his God, his neighbor and himself, and renders deeds of worth and true nobleness, acts of charity and brotherly love, and devoted lives of self-sacrifice and purity, less honorable than professed adherence to the tenets of the popular faiths, and submission to the prescribed forms of national worship.

The Gospel, however, teaches men that the body is not thus neglected in

the Creator's plan for redeeming his children, but that it is to be purified, regenerated and preserved eternally, by the saving influences of the principles which he has revealed to them; from which they learn how to honor and sanctify their mortal tabernacles, that they may eventually be united with their spirits, to dwell in the presence of their heavenly Father forever.

In the life of a Saint, there are a vast multiplicity of duties to be performed, all necessary, all honorable, all saving, when fulfilled in faith, with the blessing of God, and with the consideration of "the kingdom of God and his righteousness" ever in view. Duties thus performed, though they be but slight, trivial, every day occurrences, are part of the Gospel plan of exaltation, and cannot be considered otherwise than as necessary and honorable, as any other part of that perfect plan our Father has had his servants teach us. Labor, thus sanctified, is indeed worship, as much so as when the right time comes, it is adoration to raise the song of praise in the assemblies of the people, or bow the knee in prayer in the congregations of the Saints, in the midst of the family circle, or alone in the secret chamber.

All who know anything of the fullness of the Everlasting Gospel, realize it to be an every day religion, that can be lived as well from Monday morning to Saturday night, as during the services of the Sabbath; not consisting alone "in prayer, praise and testimony," but in labor—constant, unflinching, undeviating labor—for the benefit of mankind, and the salvation of the world. The result of the preaching of the Gospel, will be,

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the rearing of the kingdom of Jehovah, which kingdom will be a temporal one, built up by the persevering, continuous endeavors of noble men and women; whose minds, enlightened by the Spirit of truth, have directed their energies, temporal and corporeal though they be, towards the consummation of God's purposes, and the establishment of his power upon the face of the earth. The world labor and toil, strive and struggle for the bread that perisheth, or the gold that seemeth to enrich; their motives rise no higher, and these ends obtained, the object is accomplished and the desire is satisfied; but with the Saint it is not so, he knows he is an eternal being, and, to an extent, understands the end from the beginning, and labors with the view of what is hereafter, as well as what is to-day. With him the Gospel circumscribes all his motives, and the transitory things of mortality, are not the primary incentives to action, or the powers that give vitality, force and guidance to his life. With him the kingdom of God is an ever-living, ever-growing reality, established for his happiness and salvation; and he also comprehends that his Divine Maker has chosen the sons of men as his instruments, to do the work in his name. In this work is included all the duties, that pertain to the actual labor of building the kingdom up in the midst of the nations of the earth. Not a kingdom to be built up in the hearts of the people alone, simply requiring faith and prayer and preaching, but a kingdom with all its accessories, requiring hard, practical, bodily toil to beautify the earth, rear Zion's cities, gather Israel; and which, when reared, the nations of the earth will own and acknowledge, for her sons will be terrible in the eyes of the wicked, and her reign glorious over all the earth. Understanding this, God's covenant people perceive, that all cannot be preachers, or presidents, or directors, but that every one, in his calling, is necessary to accomplish the Divine will, and has to do his part with all his talents and powers, towards the attainment of the great object, which includes his own individual salvation, and that of those whom he loves on this earth.

It is, doubtless, a hum-drum, tedious, patience-trying state of existence,—calling for more true courage than was ever evinced by many a hero, whose deeds fill history's pages—to be obliged, day after day, to pursue the same undeviating course; year in and year out, to go to the workshop every morning, and back again home every evening, where the wage of the laborer is but scanty, the labor tedious, and the prospect of improvement so dim, as to be scarcely distinguishable in the all-absorbing struggle for present existence. To be compelled to strive thus, year by year, in the monotonous routine of earning a subsistence in this way, without any other idea than its uncompromising necessity—to do or to starve—has but little in it tending to elevate the worker, or make him nobler or happier. But give him an aim, an end, an object; make that object his well-being and happiness here and hereafter; teach him that God, his Father, is united with him in that work, and that he has his smile and blessing while doing it; show him the ever brightening future that is before him, not only beyond the misty limits of the grave, but also here, in this ever changing, mortal existence, and then how soon the scene changes, and the glorious vision of the pregnant future opens out before his enraptured view, and his eyes, hitherto cast gloomily earthward, strive to pierce to the confines of the celestial kingdom, that he may behold some of the blessings of that exalted, blissful realm. The monotony is gone. There is something to live for; new hopes are inspired; these hopes give fresh life, higher incentives impel the motives; the wretched doubts of the uncertain to come are removed, and the laborer finds that there is much of heaven past, and more of heaven to come, clinging round these earthly ties of duty and affection, for which to battle and labor with whole-souled love, with undimmed faith and unfaltering determination, and with the highest motive for which Gods men ever struggled—the perfecting of the creations of their Great Head. Teach men to obey principles such as these, which indeed belong to the Gospel, and the dignity of labor

which is so much prated about, and so little believed in, will become an indisputable reality. Jesus himself being the head laborer, and all God's servants—Apostles, Prophets, martyrs,

seers, known or unknown, and the humble, faithful Saint, will all be owned fellow-laborers in the great work of earth's redemption and glory.

NECESSITY OF A FORE-RUNNER TO PREPARE THE WAY FOR THE COMING OF JESUS.

BY ELDER D. P. KIMBALL.

It is evident from the Scriptures, that a preparatory work was necessary before the first advent of the Savior, in order to prepare the minds of the people for his visitation to the earth in the meridian of time. John the Baptist appears to have been the chosen instrument to do that work, when he came crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" and Jesus said, among those that were born of woman, there was not a greater Prophet than John the Baptist. The work of a Prophet has always been to warn the people of coming events, and teach them the principles of truth and righteousness, that they might be enabled to purify themselves, and thus be prepared for every event that might transpire in the future; and this was the mission and nature of the work accomplished by John, who came from the wilderness crying, "Repent ye, for the kingdom of heaven is at hand." The people of Judea, having been for a long time expecting the Messiah to come and take the reins of government, and rule as king over Israel, in unison with these expectations, many of them joyfully yielded a willing compliance to the requirements of God given through John. That an actual and thorough purification of the people's hearts was needed, is evident from the words of John, which he uttered when some of the unrepentant and corrupt came forward, offering themselves as candidates for the baptism of repentance for the remission of sins. He said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth,

therefore, fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." This shows that baptism, to have its due or desired effect, must be preceded by a complete and unqualified turning away from all evil-doing; in fact, those two principles or ordinances, are so closely connected together, that they are inseparable, and without obedience to both, the desired object—namely, remission of sins, cannot be obtained. John said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." Thus, he not only prepared the people for the coming of Jesus, but also warned them that the day of his coming was close at hand; and according to the predictions of John, Jesus did come and fulfilled his mission.

We are given to understand from the Scriptures, that he will come in the last days, and reign King of kings a thousand years upon the earth. If it was necessary to send a Prophet to prepare the way of his first coming, in the meridian of time, will it not also be necessary for a Prophet to be raised up to prepare the way for his second coming? We answer, yes; for is it not written, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets?" The nature of the

work necessary to be performed in the last days, will undoubtedly, to some extent, be somewhat similar to that performed by John the Baptist. In these two respects it must necessarily be so—namely, in warning the people in regard to his coming being near at hand, and in telling them to turn from their sins, and thus prepare themselves to receive him, and dwell in his kingdom. There is as much reason for believing, that a Prophet will be raised up to do this preparatory work, as there is for believing the Savior will come. Has anyone, in our day, made their appearance making this proclamation, that the coming of the Son of Man was close at hand, and calling upon the people to repent and forsake their sins, and be baptized by those having authority, that the Lord could have a people prepared for his reception? Many, seeing the prophecies and declarations by the Prophets, and even the predictions of Jesus himself coming to pass, have assumed the authority to teach the people, and have had their convictions that the day was not far distant, when Jesus would again make his appearance upon the earth; yet, none of these have come forth as Prophets of God, holding authority from Heaven. We now make the bold declaration, that a Prophet like unto John the Baptist, has been raised up by the infinite power of God, and has declared the Gospel in its ancient purity, calling upon all men to turn unto God and forsake their sins, for the time had come, when the Lord had set his hand the second time to gather his people; and that the kingdom spoken of by Daniel the Prophet, should be set up, never more to be thrown down, but should stand for-

ever. The initiatory principles and ordinances taught by him, were the same as those that were taught by John the Baptist. The great work of preparation commenced, when Joseph Smith came forth clothed with authority from heaven; many gladly received his testimony; as the people in ancient times went to John, so did they go to him, repenting of their sins, desiring to be immersed in water, that they might obtain a realization of the promise given to all true disciples of Jesus—namely, that they would receive the Holy Ghost, which would lead them in the path of truth and virtue, giving them power over evil influences, and a greater claim upon the Lord, inasmuch as they did not grieve His holy Spirit by disobeying his commandments. The Gospel taught by the Prophet Joseph, will save all those that give ear to its mandates, the same as when proclaimed by John. We, having received a testimony of its virtue, ask all men to repent and turn to God, for the hour of his judgment is close at hand, and he will sweep the wicked from the face of the earth. O! that men could see the beautiful principles, and feel the sweet influences of the Spirit that accompanies obedience to the Gospel of Christ, as revealed in our day; then would they know for a certainty that the work of preparation had indeed commenced, and a people were preparing themselves for the coming of our Lord and Savior, Jesus Christ. Those people are the Latter-day Saints; no other people bear or lay claim to that name; and that there was a people in the last days to be known by that name, is manifestly evident, for it is written, that Jesus shall come, and reign King of Saints.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 217.)

HISTORY
OF
WILFORD WOODRUFF.
[FROM HIS OWN PEN.]



March 2.—We cut down a large

cotton-wood tree, and in two days dug out a canoe four feet wide and twelve long, put on a pair of oars, and then rowed down the Arkansas river, 125 miles, to Little Rock, begging our food by the way, a meal at a time, as we had opportunity. After

visiting Little Rock, we travelled down the river ten miles, and tied up our canoe on the east bank, and stopped with Mr. Jones. I preached next day at his house. On the 16th we left our canoe with Mr. Jones, and walked back up the river ten miles, opposite Little Rock, and took the old military road, and started to wade the Mississippi swamp, which was mostly covered with water from Little Rock, Arkansas, to Memphis, Tennessee, a distance of about 175 miles. We waded through mud and water knee deep, day after day, and in some instances forty miles per day, before we could get a stopping place.

On the 24th, while in the swamps, I had an attack of the rheumatism, and could not travel fast. My companion, brother Brown, had got in a hurry, and wished to return to his family in Kirtland; and as I could not travel as fast as he wished, we parted. He left me sitting on a log in the mud and water; I was lame and unable to walk, without food, and twelve miles from the nearest house on the road. He went out of sight in great haste. I then knelt down in the water, and prayed to the Lord to heal me. The Spirit of the Lord rested upon me, and I was healed; the pain left me; I arose and went my way. Whenever I met with one or more families, I preached and bore testimony to them.

I crossed the Mississippi river in the evening of the 27th of March, and staid at a public house kept by Mr. Josiah Jackson. I was suspected of being an impostor. Mr. Jackson believed I was one of Murril's clan, who were then murdering and stealing negroes; and to test me, he gathered together a large house full of the most wicked and corrupt people in the city, and set me to preaching, to see whether I could preach or not.

I do not think that Mr. Jackson, or the same company of men and women, will ever meet together again for the same purpose, for they would not like again to have their sins and abominations revealed to each other as pointedly as I told them that night, through the inspiration of the Holy Ghost; they were glad to get rid of me upon almost any terms.

I travelled from Memphis to Middle Tennessee.

April 4.—I met with Elder Warren Parrish, in Benton county. He and David W. Patten had labored together through the winter in Tennessee, and baptized twenty persons. Elder Patten had returned to Kirtland. I joined Elder Parrish, and we labored together over three months, travelling and preaching daily; baptizing such as would receive our testimony; extending our labors in Tennessee and Kentucky.

June 23.—We received a letter from Oliver Cowdery, requesting Elder Parrish to come to Kirtland, and for me to remain and take charge of the southern churches, and the Lord would bless me in so doing.

June 28.—Warren Parrish ordained me an Elder. We baptized some forty persons while laboring together.

July 23.—Elder Parrish left. I travelled alone through the year, and extended my labors both in Kentucky and Tennessee. I baptized forty-three persons during this season, thirty-one after brother Parrish left.

Nov. 15.—While travelling in the night, with brother Benjamin L. Clapp and others, a tremendous storm of wind and rain overtook us. We came to a creek which had swollen to such an extent by the rain, that we could not cross without swimming our horses; several of the company were females. We undertook to head the stream, to ford it; but in the attempt, in the midst of the darkness and the raging of the wind and rain, we were lost in the thick woods, amidst the rain, wind, creeks and fallen tree-tops. We crossed streams nearly twenty times. I was reminded of Paul's perils by water; but the Lord was merciful unto us in the midst of our troubles, for while we were groping in the dark, running the risk of killing both ourselves and animals, by riding off precipitous bluffs, a bright light suddenly shone round about us, and revealed our perilous situation, as we were upon the edge of a deep gulf. The light continued with us until we found a house, and learned the right road; then the light disappeared, and we were enabled to reach the house of brother Henry

Thomas, at nine o'clock, all safe, having rode twenty miles, five hours in the storm, and we felt to thank the Lord for our preservation.

During the winter and spring, I continued to labor mostly alone, through Kentucky and Tennessee, opening new places, preaching daily, baptizing, confirming, and organizing new Branches.

Feb. 26, 1836.—At a Conference held at brother B. L. Clapp's, in Callaway county, Kentucky, I ordained A. O. Smoot and Benjamin Boydston, Elders, and B. L. Clapp and Daniel Thomas, Priests.

Brothers Smoot and Clapp both entered into the labors of the ministry. Elder Smoot frequently accompanied me on my mission. Elder D. W. Patten returned to Tennessee in April, and joined us in our labors, accompanied by his wife. It was a happy meeting. He related to me the blessings he had received in Kirtland during the endowments. We

travelled and labored together; persecution raged against us. Elder Patten bore a strong and forcible testimony of the Work of God; and when we were opposed by mobs, he would rebuke them in great plainness; we were threatened, but not injured. The sick were healed under our administrations.

May 27.—Elder Warren Parrish arrived from Kirtland. We held a Conference on the 28th, at brother Seth Utley's. Seven Branches were represented, containing 116 members. Abel Wilson and Jesse Turpin were ordained Priests, and Albert Petty a Teacher.

—31.—I was ordained by David W. Patten, a member of the Second Quorum of Seventies.

We labored over a circuit of several hundred miles. Brother Smoot labored with us, and brother Clapp frequently. We travelled two by two, and all met together to hold Conferences.

(To be continued.)

247.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 15, 1865.

CAUSES OF OPPOSITION TO THE TRUTH.—INTERNAL ECONOMY OF THE KINGDOM OF GOD.

MANY and fruitless have been the efforts of the Adversary, by persecution and trial, and calumny and opposition, to frustrate the designs the Latter-day Saints have had in view, in regard to social and religious elevation and progress; and in taking a retrospective view of the rise and progress of the Church, we will find that all endeavors to spread its principles, have been met with the oft-repeated cry, "If your religion is true, and according to Scripture, why do you suffer persecution?" Reasoning by precedent, it could easily be shown that those who, in former ages, strove to develop in the mind of man the principles of the Gospel, were subjected to the same obloquy, and labored under like obstacles and obstructions; in fact, that the promise given by Jesus

to his Apostles, and by them to those who in turn embraced the faith, was, that if they lived godly in Christ Jesus, they would suffer persecution. Yet, if we analyze and compare the feelings that actuated the world in their condemnation of Jesus and his disciples, with the feelings that actuate them now in their opposition to the Latter-day Saints, we will begin to perceive that their conduct arose then, and does still, more from a fear of the destruction of the social and political bonds that cement and uphold kingdoms and nations, than from any deeply cherished reverence for the religious traditions of their ancestors. At the time Jesus came upon the earth, the state of the Jewish nation was completely at variance with its condition when the law of God was obeyed, and the Priesthood existed in the plenitude of its Divine power and authority. Roman tetrachs and governors ruled over Judea, regulating the affairs of society socially and religiously, and holding in complete subjection the once proud and favored Israelites, who, crushed and subdued in spirit, retaining but the shadow of their former sovereignty and independence, calmly bowed their heads under the yoke of a heathen conqueror. So weak and enervated, and so dead to the recollections of their former glory had they become, that the chief priests, the scribes and the Pharisees, finding that although under the power of the Roman yoke, they could still wield great influence in spiritual affairs over the masses, and secure to themselves wealth, position and luxury, welcomed the reign of the Cæsars, and closed their eyes to its crime and corruption. The principles taught by Jesus, embodying as they did in embryo, the realization of the highest aim of the philanthropist, or the wildest day-dream of the optimist—namely, universal liberty and brotherhood, were gladly embraced by the few, who retained the ancient spirit, and looked forward to the redemption and restoration of Israel; while the spiritual leaders of the people, foreseeing in the development and establishment of such principles, the consequent decrease of their power and influence, denounced Jesus as an impostor and blasphemer. Throughout His life and public ministry, we find that the persecutions inflicted upon him, arose not so much from any objections held by them to his spiritual teachings, as from a fear that the views he promulgated in regard to government and political economy, might gain ground amongst the people; in fact, so determined were they to fasten upon him the charge of treason, that the most simple of his aphorisms and parables, were construed by them into vague and indefinite threats against the nation and its hereditary institutions. "Destroy this temple, (said he, speaking of his body), and in three days I will raise it up again;" this being declared by them to refer to the temple at Jerusalem. And even the last and crowning accusation brought against him by the *chief* priests and the Pharisees, was not that of founding a new system of *theology*, but a new order of *government*. "We found," said they, "this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a king." They remonstrated with Pilate after this fashion, "If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a king, speaketh against Cæsar," and when he hung upon the cross, the inscription placed in derision above his head, was, "Jesus of Nazareth, the king of the Jews." Throughout the lives of the Apostles, we find that the charges preferred against them were similar in their nature, to those brought against their Master. "This man," said the high priests and the elders, speaking of Paul, "is a pestilent fellow, and a mover of sedition among all

the Jews throughout the world, and a ringleader of the sect of the Nazarenes," and the accusation brought against Stephen was, "This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us," in fact, wherever the Gospel went, it subverted human plans and systems, and reared the standard of the government of heaven. If we look to the creeds and religions of men, we will find that they do not contain within themselves the principle of true liberty, that it has always been the aim of the spiritual leaders of the people to keep men in blindness, and frustrate all efforts they might make after an advancement in knowledge; and that although God strove at different times to establish his kingdom upon the earth, all the efforts of his servants were continually met by opposition from the adversary, who endeavored to impress the idea upon the minds of the people, that the principles taught them would infringe upon their rights and liberties, and be destructive of that free agency entrusted to man. Hence, although it might have seemed probable that the Jews, groaning under the yoke of oppression, would have believed in the promise of Jesus that his "yoke was easy," and his "burden light," and taken it upon them, their leaders, by the force of tradition, exercised such an influence over them, that their continuous exclamation was, "We will not have this man to reign over us."

When we look to the religion taught by the Latter-day Saints, we find that the same results are apparent, and that accusations of a similar tendency have been brought against them. From the time that the Prophet Joseph came forth, and proclaimed himself the bearer of a message from the Almighty, the most absurd and extravagant notions were entertained, as to the design he had in contemplation in gaining converts, and gathering them together. Charges of treason to the Federal Government, embodying troops in opposition to State laws, refusing to recognize the authority and jurisdiction of civil officials placed over them, plotting against the peace and welfare of the nation, were, and are still, hatched up against a people, "whose whole history," to use the words of a modern writer, "has been a course of cruel persecution, which, if man really believed in his own improvement, would be a disgrace to a self-styled enlightened age." We make bold to say, nay, in fact, the very nature of the principles taught by this Church leads us to the belief, that the same causes we have mentioned as being conducive to the persecution of Jesus and his Apostles, have also led to the persecution under which the Saints have labored. If we look to the mobocratic resolutions for the expulsion of the Saints, passed by the inhabitants of Jackson county, Missouri, and quoted in our issue of the 1st inst., we find that the fears entertained by them, had not so much reference to the religious aspect of the question, as that when they "reflected on the extensive field in which the sect was operating, and that there existed in every country a leaven of superstition, that embraced with avidity notions the most extravagant and unheard of, it required no gift of prophecy to tell, that the day was not far distant when the civil government of the country would be in their hands; when the sheriffs, the justices, and the county judges would be 'Mormons,' or persons wishing to court their favor from motives of interest or ambition." "What," say they, "would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not upon occasion hesitate to swear, that they

have wrought miracles, and have been the means of miraculous and supernatural cures, have conversed with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described.” We have said, that looking to the nature of the Gospel, it is but natural to suppose, that results such as these would follow. The system of government, embodied in the creed of the Saints, would, if it were generally adopted, be subversive to human systems, although not injurious to the rights or well-founded expectations of the human race; and therefore it is, that from interested motives men have arisen, and dilated upon the errors and blasphemies of “Mormonism;” men who, like the silversmiths of Ephesus, found that their craft was in danger, and began to consider, that in proportion as the power and influence wielded by this people increased, the discordant elements that constitute society would blend and harmonize together; and that with this radical change in social, political and religious matters, would come the downfall of their hopes and prospects, and the destruction of that charlatanry, by which they so long had bound and deceived the people. If we look to society, we find that the system upon which it is based and constructed, is favorable only for the accumulation of wealth, and the attainment of power and influence by the few, while the interests of the majority are left unrepresented, nay, even their very existence ignored and forgotten. The Gospel of Christ Jesus takes cognizance of those facts. Perfect government, it asserts, comprehends all that comes under the head of religion, morals, philosophy, arts, politics and social development. It is wrong to view it, therefore, as a mere system of theology and belief, as being embraced simply in a few cardinal articles of faith, external rituals or outward observances. Whenever it was established or in existence upon the earth, its aim and tendency has been towards brotherhood, organization, social and national growth. It was in this light that St. Peter viewed it, when he said to the Saints in his day, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the *people* of God; which had not obtained mercy, but now have obtained mercy;” and St. John, in Apocalyptic vision, heard the song of the redeemed, “Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings and priests*: and we shall reign on the earth.” Whenever the Gospel that leads to this glory and exaltation, has been preached, persecution has followed, not so much from the poor and ignorant, as from those holding a name and a position in the world. The poor gladly receive it, because it opens up to them temporal and spiritual deliverance; the rich and the proud spurn it, because in it they see the seeds of that “liberty, equality and fraternity,” which philosophers aspire to, the realization of all that Apostles and Prophets predicted and yearned for; and seeing this, they know that obedience to it, will close to them all the present sources from which they receive their worldly honor and power, that the Priesthood will reign and rule, and, therefore, as Jesus said, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” The economy of the kingdom that is now established, the nature of its organization, the power that binds and controls the elements of its existence, and reduces

order and harmony out of chaos and confusion, has been to the world "a marvellous work and a wonder." It is so opposed to all their preconceived notions and traditions, and embraces within its fold, truths that have so long been considered as separate from, and unconnected with religion, that they can only ascribe it to the effects of enthusiasm or fanaticism. And yet how wonderfully are the words of Peter fulfilled, when we look unto the Church in its properly organized state in the land of Zion. We behold there the social, religious, civil and moral elements blended together, all producing harmonious results; we see the characteristics of a nation developing themselves; we find each looking to his own immediate head for the truth, intelligence and government he requires, and ascending by regular gradations, until we come to the master mind, which guides and directs the whole. Each division is self-supporting, self-sustaining; the system is capable of unlimited growth and advancement, and is not only, as it has been styled, "one of the most promising attempts to emancipate labor from the grinding yoke of usury and capital, that the world has ever seen," but the germ of that Divine system of government or theocracy, which was to spread and increase until the kingdoms of this world had become the kingdoms of our Lord, and of his Christ.

We need not, therefore, wonder at the persecution the Latter-day Saints have been subjected to, when we reflect that those views were promulgated in a land the Government of which is wielded upon such a different principle. "We deny," says an American journal, the *New York Tribune*, "that this is a Christian nation. France, Spain, Russia, Austria, Mexico, Portugal, Brazil, &c., are Christian nations, no matter how many of their people may be non-Christians; this country is *not* Christian, though a majority of its people probably are. Almighty God is *not* the source of all authority and power in our Government; the People of the United States are such source." The principles of the Gospel then, are in direct opposition to those views of government; and hence, when the voice of the Priesthood was heard declaring that God ruled, and that he was about to take the reins of government into his hands, pulpit, senate, bench and university, poured forth their anathemas against those who had dared so to blaspheme. An objection is often brought against the authority by which the principles of the Gospel are taught, and its ordinances administered, that it is a despotic power; but if we look to it, we understand that it is under the control and direction of the Almighty, that it guarantees unto all the privilege of worshipping God as they see fit and right, and that "when the kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship," so long as they do not infringe upon the liberties of the subject. The Constitution of the United States guaranteed this liberty to all, and yet, in the first instance in which it was put to a practical test, in the case of the Latter-day Saints, it failed. This, however, did not arise from the nature of the laws themselves, but from the administrators; and hence, when the Priesthood is properly organized, although such organization will be universal and all-powerful, it will act under the guidance of heaven, law will be administered aright, man's agency preserved, truth and righteousness prevail, and the will of God be done upon earth as it is done in heaven.

If we wish to look to the results flowing from the establishment of this

organization, and to its visible development, we have but to turn our attention, we have said, to the Territory of Utah, and there we find the substance of that imperfect shadow, which loomed before the eyes of Apostles and Patriarchs. We find that whereas infidelity, murder, rapine, seduction and death, have followed in the wake of modern religion, while political government has been utterly unable to cope with moral and social degeneracy, there popular sovereignty, union, organization and absolute authority, although apparently paradoxical, harmonize and produce perfect and heaven-like results. Men may oppose the truth, may sneer at what they are pleased to style the absurdities of "Mormonism," and yet history affords no parallel to the events that have transpired since its organization, to the truths that it has developed, and the victories it has achieved. And it will continue to increase. In it there may be differences of taste, of capacity, of physical or mental organization, but there will be harmony, intelligence, security and peace. Wisdom and humanity enthroned in the hearts of the "living oracles of God," will direct the affairs and control the destinies of the universe, and earth will become heaven.

ABSTRACT OF CORRESPONDENCE.

PRESTON CONFERENCE.—Elder R. N. Russell, writing from Preston on the 18th ult., says:—"I have now visited all the Branches in this Conference, and can say that the majority of the Saints are striving to live their religion. As for Preston, it seems rather dull at this time, but there seems to be an opening in the country places, and the Priesthood are desirous of doing all they can to spread the truth. I can truly say for my own part, I never felt happier in my life, and I desire to show, by example as well as precept, that I am a representative of the Church and kingdom of God."

HULL CONFERENCE.—Elder J. S. Fullmer, writing from Hull on the 29th ult., says:—"There is a good feeling in this Conference at present, so far as I have been able to visit it. In Hull an excellent spirit prevails both amongst Saints and strangers. Our meetings are well attended by strangers, who seem to listen very attentively to the truths taught. The Work is rolling on steadily. There have been ten added to the Hull Branch within the last six weeks, and there are good prospects for more joining, as several are investigating the principles of the Gospel."

BRISTOL DISTRICT.—Elder J. E. S. Russell, writing from Bristol on the 1st inst., says:—"I feel that I have been blessed on this mission, and that the Lord has never forsaken me in the hour of need. Nothing makes me feel so well as to speak to the people, and bear my testimony to the truth. I am thankful that I have been sent forth to bear a portion of the burthen. We can now begin to feel a little of what President Young and his Counsellors have felt for years, and know, to some little extent, the feelings they have for the people. There are very good Saints in this District. When I travel among them, and see their poverty, and yet behold their devotedness to the Lord and his Work, it produces good feelings within me, and is a strong and abiding testimony to me that they have received of the Spirit of God."

DORSET CONFERENCE.—Elder Harrison Shurtleff, writing on the 4th inst.,

says that the Spirit of the Lord is with the Saints in that part of the vineyard, and they are anxious to assist in rolling on the Work. He feels well in his labors, and is anxious to be useful in building up the kingdom of God.

DERBY CONFERENCE.—From a letter received from Elder Lorenzo D. Rudd, dated 4th inst., we learn that a Conference was held in Derby on the 2nd inst., at which Elders James Townsend, President of the Nottingham District, and S. W. Alley, President of the Sheffield Conference, together with the local Priesthood, were present. The several Branches were represented as being in a growing condition, and much valuable instruction was given by the brethren, and appreciated by the Saints. Brother Rudd baptized eight in Derby during the week before Conference, and three upon Conference day, making a total of fourteen baptized during the last two months, and prospects being favorable for a still further increase.

C O R R E S P O N D E N C E .

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ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, March 29, 1865.

President Wells.

Dear Brother,—As it is a portion of my duty to make you acquainted with my feelings from time to time, I sit down to pen you a few lines. On Friday, March 3rd, I left the Newcastle Conference, where I had been presiding for fourteen months, and started for my new field of labor. On my way I called at London, and attended a Conference there. We had a time of refreshing, and I shall long remember the joy I experienced while associating with you and the rest of the brethren present; as also the kind treatment which I received at the hands of Elder Bullock and the Saints in London. I arrived at Southampton in company with Elder E. F. Bird, on Friday 10th, and on the Sunday following I had the pleasure of meeting many of the Saints in the capacity of a District Conference, since which time I have been travelling about the Southampton Conference, part of the time in company with brother Bird, and the remainder with brother Merrill. I have great faith that we shall be able to do a good work here this coming season. Some strangers attend our meetings, and we talk with them at their homes, and feel much blessed in so doing. A few will emigrate this season, and I think

I can safely prophecy good concerning the District, as far as I have become acquainted, and I pray God to grant that it may continue to prosper during my administration, as it has done in the past under the able management of the Elders who have presided here; and in order to bring this about, I purpose getting all the instruction I can from Elder Bird, previous to his departure for Zion, and thus benefiting by his experience. By the help of the Holy Spirit, I trust I shall be enabled to perform my duties, in a manner which shall meet the approval of my brethren who are placed over me, and merit the blessings of my Father in heaven.

I cannot let this opportunity pass, without expressing my feelings of thankfulness to the Saints amongst whom I labored in the Newcastle Conference, for their kindness and hospitality to me while separated from my home and relatives in Zion; and I pray the Lord to bless them abundantly, and to grant that the "measure they have meted out to me, may be measured unto them again, heaped up and running over," and may they rejoice much under the administration of Elder Williams, who has succeeded me in that Conference.

My health is good, and I feel very desirous to do right, and to live up to the principles of the holy Gospel, that I may continually enjoy the blessings

of the Spirit, without which I could not have joy in my labors.

Brother Merrill's health is not good, which is caused by the weakness of his lungs, but he is enjoying himself well, otherwise. He joins me in kind love to you and the brethren.

I will now close; and praying the Lord to pour out his choicest blessings upon you, and all engaged in the ministry, I remain your brother in the Gospel covenant,

CHARLES W. STAYNER.

SCANDINAVIAN MISSION.

Copenhagen, March 31, 1865.

President Wells.

Dear Brother,—At the close of the first quarter of this year, I feel it a pleasant task to give you a brief sketch of our labors in this Mission. I will first remark, that in the beginning of the year we had very mild weather, which caused us to think that we should hardly have any winter at all; but in the latter part of January, the weather began to alter, winter set in with snow-storms and cold, freezing the Baltic and the Belts, breaking off all steamboat communication, as well as stopping the railroad trains for several days, making the sending of mails and travelling not only inconvenient, but very irregular, on account of the great depth of snow and ice. This has continued through February, and up to the present time, showing a poor prospect for an early spring.

Our Elders have labored faithfully, and have exerted themselves in travelling and preaching, having sometimes to wade through heavy snows, and endure severe cold, especially in Sweden and Norway, where it has been so cold that they could not baptize for some weeks past. We are eagerly looking forward to the breaking up of winter, hoping then to be

able to labor more effectually. The number baptized in the last quarter, is over 200 souls, and the Lord has protected and prospered his servants. I have received cheering news from Elders Sprague and Brown, in Norway, John Sharp, jun., Gee and Swensen, in Sweden, and brother Winberg in Denmark, all breathing a desire to do good, and speaking of their satisfaction with the progress of the Work in their respective fields of labor. In January, I visited Stockholm, and had a very pleasant visit with Elders Sharp, Gee, Swensen, and the Saints in that district. In compliance with your request, I started for Hamburg on Monday the 13th inst., but, on account of heavy roads, &c., did not reach there until the following Friday, when I had the pleasure of meeting with Elder George Reynolds, of the Liverpool office, accompanied by Elder Joseph Henry Felt, the latter of whom had been appointed to labor in this Mission. I felt glad to shake these brethren by the hand, and to have the privilege of assisting Elder Reynolds in transacting business for our emigration. Elder Felt and myself arrived here safely on the 20th inst. I thank you for him. I think he is a promising young Elder, with good ability. He is eager to learn the language, and I am convinced he will do a good work here. I have appointed him District President over the Danish Conference.

My health continues good, and I never felt better in the Work of our Father and God, for which I feel truly grateful. The Elders and Saints join with brother Felt and myself, in love and respects to yourself, President B. Young, jun., and all associated with you in the office. Praying the Lord to bless you abundantly, I am, as ever, yours in the Gospel covenant,

C. WIDERBORG.

Esteem is of more value than celebrity; respect is of more value than reputation; and honor is of more value than glory.

GOOD TASTE AND GOOD MANNERS.—True purity of taste is a quality of the mind; it is a feeling which can, with little difficulty, be acquired by the refinement of intelligence; whereas purity of manners is the result of wise habits, in which all the interests of the soul are mingled and in harmony with the progress of intelligence. That is why the harmony of good taste and of good manners, is more common than the existence of taste without manners, or of manners without taste.